

Economic Dangers to World Peace

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TO many well-informed observers the world today, fourteen years after the close of the War which was to end war, seems to be far from safe from another conflagration. Whether they are too pessimistic or not, this at least is certain. that everyone should have his eyes open to the factors which are working to produce a war mentality on both sides of the Atlantic and in the East. In the past, of course, dynastic ambitions have been fruitful causes of war, but today the majority of dynasties have passed away. The religious wars which came to an end in the seventeenth century are not likely to be paralleled in the twentieth, nor is it necessary nowadays to provide turbulent barons with an outlet for their energy in a foreign campaign. One potent factor of war, however, has been carried over from century to century, and is unhappily as powerful in the modern world as it was in the ancient world and in the middle ages, the factor of national jealousies and national ambitions for domination. Amongst those ambitions is one which has assumed predominance as time has passed, and that is the ambition for economic prosperity at the least, for economic domination if possible. In an economically interdependent world, this is an ambition which tries to realize itself especially by means of international trade. It is in this sphere that lurk some of the gravest dangers to the peace of the modern world, all the graver because they so easily pass unperceived until it is too late to counteract them.

It is obvious that international trade does not of its nature make for war, any more than does trade between the nationals of any one particular country. Ideally, international trade should not only bring economic advantage to the trading nations, but should even help towards international peace, by making the prosperity of each of the trading nations a matter of satisfaction to all the others. He would be thought a strange and short-sighted tradesman who deplored the prosperity of his customers, and welcomed any

disaster which threatened them with bankruptcy. Yet experience has proved that the economic interdependence of nations is no effective barrier against war. Without accepting the theory that fundamentally every war is merely the outcome or the expression of economic conflict, it is easy to see that international trade may make for war as much as, ideally, it should make for peace. It may seem short-sighted and foolish for a tradesman to deplore the prosperity of his customers; but what if his customers are also his competitors? what if he thinks he would gain more by their being put out of business (and so out of competition with him) than he would lose by the cessation of their custom?

Such a situation is far more usual in international trade than in trade between the citizens of the same country, because the diversity of goods passing between one country and another is greater than between two traders of the same nation. Britain may be a formidable competitor of the United States in the motor industry, while being one of her best customers for wheat or tobacco. Italy takes a great deal of our coal, but that does not prevent her being a vigorous competitor of ours in the markets for artificial silk and cotton goods. The danger to peace lies in the competition between nations for markets and for sources of supply of raw materials, for this competition leads to what has been aptly called "economic imperialism." This is the policy which has been pursued by the industrialized nations for at least the last half-century, and consists in an attempt to secure control of the undeveloped territories of the world, with a view to obtaining raw materials from them or to developing them as markets for capital goods, such as the materials for the construction of railways, bridges and roads. Needless to say, this policy logically and in fact leads to an endeavor to hold what has been gained against all comers. The history of Africa, Asia and South America supplies abundant examples of economic imperialism, to say nothing of the policy of the United States in the Caribbean. The still unsettled Sino-Japanese conflict flared up on account of Japan's determination to strengthen her position in Manchuria, and to break the Chinese boycott of Japanese goods.

"Thinking of the Unthinkable" is the description given by Mr. Ludwell Denny in a remarkable book¹ to his dis-

¹*America Conquers Britain* (Knopf, 1930).

cussion of the possibility of war between the United States and Great Britain. With an extraordinary wealth of documented detail he describes the current economic rivalry between these great nations, whose friendship is the keystone of world-peace. Both countries attach enormous importance to the markets of Latin America and the Far East, and it is there (though not only there) that they are at grips with one another in a conflict which, in Mr. Denny's opinion, will inevitably precipitate war.

The attitude of Latin America is, as is well known, far from friendly to the United States. The republics of the South fear the economic imperialism of the "Colossus of the North," which is not surprising in view of the fact that, as a result of loans from the United States, more than half of the Latin American republics have to submit to some kind of control exercised from Washington. This control is resented not only by the people over whom it is exercised, but by the commercial rivals of the controlling power. Another source of ill-feeling towards the United States in South America is her high tariff wall. Whatever views one may hold in the old debate "*Protection versus Free Trade*," it is clear to all that tariffs always tend to foster international friction. It is largely for this reason that most British Protectionists are quite ready to admit that a world-wide system of free trade is highly desirable, protection being a second-best policy forced upon us by the tariff policies of other countries. In 1927 the World Economic Conference resolved that the general tendency to increase tariff barriers should cease, and indeed be reversed. How little effect that resolution has had is a matter of common knowledge. Every nation seems more and more determined to exclude, so far as possible, imports from other nations, and to reduce international trade to a mere trickle. Bad as this is from an economic point of view, it is even worse from the standpoint of those who desire world-peace. For tariff barriers are the hall-mark of economic nationalism, and the spirit of nationalism always tends to be bellicose. Moreover, tariffs in one country lead to retaliatory tariffs in others, thus increasing international friction and ill-feeling. They foster dumping, with all the uneasiness and resentment which dumping produces in its victim.

Closely connected with this question of tariffs is the

problem of the "quota" system, a comparatively recent method of producing international friction on a large scale. Instead of foreign imports being merely taxed, they are absolutely prohibited beyond a certain percentage or quota. Great Britain has been hard hit in the last few months by this system, and Mr. Hore-Belisha (Parliamentary Secretary to the Board of Trade) referred to the matter in the House of Commons on March 23d last as follows:

This quota method has put a new complexion on the commercial relations of all trading peoples. It is a feature that has come into great prominence lately. France not only restricts coal imports from this country into her own domain, but she restricts the importation of certain manufactured articles. This system has been followed by other countries, and is becoming a very serious factor to other exporting nations. In France this system dates from last August. Latvia and Esthonia are also operating this system; the Netherlands have recently applied it to certain goods; Switzerland has applied it to a large number of articles, and Czechoslovakia and various other countries have followed suit.

He had previously referred to the application of the quota system by Germany and Belgium, and he went on to say, amid cheers, that it is a system to which we must adjust ourselves, though he did not explain what form the adjustment was to take. Finally he added:

There used to be a doctrine that imports pay for exports. It has an almost universal validity, but where the quota exists the doctrine is falsified at once. The exporting nation is under a complete disability; no matter how cheaply she wishes to sell, she cannot find a purchaser for her goods in excess of the quota. It is no good trying to operate a commercial system in accordance with a theory which no longer exists.

Omitting any discussion of Mr. Hore-Belisha's economics, attention should be paid to the exasperated tone. That the quota system does operate to exacerbate relations between nations is amply proved by the protests which British coalowners and the British Chamber of Commerce in Paris have made, and the official representations which have been made to the Governments imposing quotas.

Closely connected with the question of economic imperialism (or the struggle for raw materials and markets) and economic nationalism manifested by prohibitive tariff barriers, is the problem of foreign loans and foreign invest-

ment. To take the latter first, it is important for our purpose to consider the effect on world-peace of the acquisition by investors in one country of industries in another country. Writing in *The Economic Journal* (June, 1930), Sir Robert Kindersley said: "The growing encroachment of American interests in British industry, commerce and finance is giving rise to a problem which needs the more to be stressed since there is this prevailing ignorance of the dimensions it has reached." He draws attention to the fact that the American International Telegraph and Telephone Company controls various British companies trading in South America; and that the Electric Bond and Share Company of America has acquired control of British concerns in Mexico, Chile and Argentina, and a fifty per cent interest in Tata and Sons, Ltd., a firm which controls electric power in Bombay. The Macmillan Committee has recently urged investors to put their money into British-owned enterprises abroad rather than into foreign Government and municipal loans, lest our foreign competitors "develop one 'tied' enterprise after another, or purchase from us enterprises previously 'tied' to us" (No. 384). The Balfour Committee sounded the same note. We had an example of the friction and international hostility which can be produced by the resistance of an industry to its domination by foreign capital three years ago, when the British General Electric Company, under the leadership of Sir Hugo Hirst, endeavored to deprive foreign stockholders of their voting rights in the company, and American stockholders sent representatives to protest, with the support of their Government. The invasion of American capital is looked on with some alarm in this country, at any rate when there is question of the control of important key industries. That only three per cent of the share capital of the British Ford Motor Company is now held in Great Britain has been recently treated as a matter for self-congratulation by the Press here, but that is because the investment does not happen to be regarded as particularly promising at present. If there were any danger of Imperial Chemical Industries, for instance, passing under foreign control (which there is not), there would be a national outcry about a national danger. The threat to international peace contained in the penetration of important home industries by foreign investors is evident.

The danger latent in loans to foreign Governments and municipalities is perhaps not so evident at first sight, yet it is indubitably there. There is first of all the danger that the loan, whatever its ostensible purpose, may be used to finance war. Sir Arthur Salter, in his recent book *Recovery*, has dwelt on the risk of lending to Governments likely to undertake rash adventures against their neighbors, and has illustrated the danger by the history of the Bolivia-Paraguay affair in 1928. In that case Bolivia obtained a loan of twenty-three million dollars from New York for refunding, for railway construction and for "other purposes." In spite of the fact that it became known that Bolivia had spent the loan on armaments, a further loan was obtained from the same issuing house, and Bolivia was on the point of war with Paraguay when the United States intervened and forced her to submit the dispute to the Pan-American Conference. Speaking from a very wide and international experience, Sir Arthur Salter says: "When a large loan is being negotiated from a big country to a small one, political dangers are practically always involved," and the chief of political dangers is the danger of war. This is not to say that the loan will normally be used to prepare for war, as in the case of Bolivia, but it reminds us that such loans do lead to economic imperialism on account of the political or fiscal control which ordinarily accompanies them for the security of the investors. This arouses the jealousy and suspicions of other nations as imperialistic ambitions always do, and an atmosphere is created far more favorable to war than to peace.

Economically speaking, these foreign loans appear on the whole to injure rather than benefit the investors. Sir A. M. Samuel maintains that default on the part of foreign borrowers is so common that on the whole we have lost far more than we have gained by our past policy of foreign investment (he estimates that British investors have lost £2,000,000,000 overseas in the last sixty years), and Sir Arthur Salter holds that the wasteful expenditure by public authorities of funds obtained from foreign loans "is very great indeed and will remain a cancer in the whole of the world's financial and political system until it is dealt with." And yet we have the spectacle of lenders competing with one another in the effort to persuade foreign countries to

borrow from them! But we are not here concerned with the economic pros and cons of foreign lending. For our present purpose, it is enough to point out that default may lead to war, owing to the bondholders persuading their Government to use armed force against the defaulting country.

A subtle and hardly recognized danger to international peace is bound up with widespread misunderstandings about the balance of trade. The idea that a surplus of exports over imports is an index to the prosperity of a country has obtained general currency, and it has been fostered by unfortunate and misleading economic terminology. For a century and a half prior to Adam Smith, the economic theory known as Mercantilism held the field. That theory laid great stress on the advantages of accumulating in a country a treasure of the precious metals (gold and silver), and this led them to look with great favor upon a surplus of exports of merchandise over imports of the same; for, in their day, the surplus was normally paid for in bullion. They, therefore, called such an export surplus a "favorable" balance of trade. On this point at least Mercantilism has long been abandoned, but its terminology of "favorable" for an export-surplus and "adverse" for an import-surplus has unfortunately been retained. Dr. Edwin Cannan, in his Sydney Ball lecture last November, suggested that the bias which still persists in favor of exports and against imports is due to the fact that the man in the street believes that our exports discharge our monetary obligations abroad, whereas imports increase those obligations, at any rate when imports exceed exports.

Probably the man in the street thinks of international trade as he thinks about trade between individuals of the same country. For him, what a country exports corresponds to the goods which a tradesman sells, and what it imports corresponds to what a tradesman buys. If the value of what a tradesman sells in a year is greater than the value of what he has bought, he has made a profit. To the man in the street, therefore, it appears obvious that an export-surplus is most desirable, and an import-surplus alarming. This attitude of mind is not changed by pointing out to the man in the street that other items besides merchandise and bullion enter into the balance of indebtedness between

countries; that he must take account also of the services ("invisible exports") which one country renders to another, and for which it may be paid in visible imports. If there is still an import-surplus, he will feel dissatisfied.

Yet there is one very important item which he is overlooking, and which entirely changes the economic aspect of the question, and that is the matter of foreign investment referred to above in another context. Foreign loans are made by the lending country exporting merchandise (and occasionally bullion) to the borrowing country; and the interest on such loans, in so far as it is paid and not merely re-invested in the borrowing country, is discharged by the export of merchandise and/or bullion by the borrowing country to the lending country. *Ceteris paribus*, therefore, the exports of a creditor country will increase while it is making a foreign loan, and the imports of the debtor country will similarly increase; when interest payments are being made by the debtor country to the creditor country, the exports of the former will (*ceteris paribus*) increase, as will also the imports of the latter.

From this it follows that a surplus of exports over imports is no infallible sign of prosperity in the exporting country. It may merely mean that its citizens are investing abroad; and this may be because industry in their own country is depressed and cannot pay them as much for their money as foreign borrowers can. Or, again, it may mean that foreign borrowers are defaulting on their payments of interest, so that imports into the creditor country have decreased. Or it may mean that the creditor country is simply re-investing abroad the interest due to it. There are other possibilities which it is not necessary to enumerate. The point is that an export-surplus is not essential to the prosperity of a country.

To illustrate this by an example. The foreign investments of Great Britain are authoritatively estimated at about £4,000,000,000, and the interest due to us on this is estimated at well over £200,000,000. If we take the figures supplied by the Board of Trade (whatever their defects, the best we have), we find that we have an import-surplus of merchandise and bullion each year of over £300,000,000. A large part of this surplus is paid for by our "invisible exports" (services rendered by our mercantile marine, our

banks and financial houses, etc.); but there still remains a large import-surplus representing the interest we actually receive on our foreign loans, which is evidence of the foreign wealth of this country. Similarly, the United States, since the War, has had a large surplus due to her from foreign debtors, and her refusal (by means of a high tariff) to accept merchandise in payment has been the main cause of the enormous flow of gold to her coffers.

To pursue this topic further would lead us outside the scope of an article on world-peace. It has been discussed at some length to emphasize the point that a surplus of exports is not essential to the prosperity of such creditor countries as Great Britain and the United States. Indeed, Sir Arthur Salter (*Recovery*, p. 54) urges creditor countries to import more and export less, in the interests of world recovery. The application of this to the problem of world-peace is not difficult to make. So long as great creditor nations are persuaded that their vital economic interests demand an export-surplus, not merely are they competitors in the field of international finance and trade, but their competition tends to assume the aspect of a life-and-death struggle for economic survival with the whole weight of national sentiment behind it. There is no need to emphasize the danger of such an attitude passing into a war mentality. The claim to "a place in the sun" has already served to provoke one terrible war, for, however reasonable the claim may be in itself, it is easily interpreted to mean that everyone else should be in the shadow. In other words, the desire of creditor nations for an export-surplus (*i. e.*, for a steady flow of investments into other countries) inevitably produces economic imperialism with all its dangers to the peace of the world. The dangers to peace latent in the struggle for the control of markets and especially of the sources of supply of food-stuffs and raw materials are serious enough in themselves, without their being increased by what Dr. Cannan has called "balance of trade delusions."

Turning now to an entirely different topic, something must be said about the economic dangers to peace which arise from the existence of the industry of armaments. It is unfortunately undeniable that the interests of this industry are unfavorable to peace, for a war means increased business and much larger profits to it. In connection with the Sino-

Japanese conflict, the German Press has given the names of ships, with dates of sailing, carrying large freights of explosives, bombs, machine-guns, aeroplane parts and revolvers from the harbors of the Elbe to Japan. The German chemical industry has sent thither huge quantities of acid for making explosives, and in one instance 2,600 crates of chemicals were declared as "pianos." In France, the Schneider works at Creusot received a contract for twenty heavy tanks, and the French automobile factory at Dijon an order for 4,000 aeroplane bombs for Japan. The French Schneider Creusot works control the Skoda factories in Czechoslovakia, which have been busy producing bombs for Japan to be shipped via Trieste, and via Hamburg have shipped seven hundred boxes of amunitions to the same destination. From Japan, too, firms in Upper Silesia have received orders amounting to three million dollars. The munitions of war sent to Japan from the United States are estimated at a value of 180 million dollars, and from Great Britain in the two months December, 1931, and January, 1932, over £41,000 worth of munitions were sent to the same country. A war makes business brisk for those who deal in the sinews of war, and it must be remembered that the business may work in curious ways to secure all the profit it can. Admiral Consett estimated that the Great War was prolonged two years by the contraband of war which was shipped from England to Germany via Scandinavia and Holland. The French are alleged to have delivered to Germany during the War whole trains of sulphuretted hydrogen via Switzerland; and the Germans to have sent thousands of tons of iron by the same route into France, Italy and Russia. A writer in a Catholic monthly of Belgium, *La Terre Wallonne*, for February last, states: "A well-known foreigner has related to us the following fact, on his word of honor. During the War, at the moment of the horrible carnage of Verdun, he saw at the same table the proprietors of German, French and English armament firms eating, and drinking champagne. This took place in an hotel in Switzerland." The writer adds that he can give the names of these men and of the hotel.

This article does not profess to have exhausted all the economic factors which are, consciously or unconsciously, provocative of war; indeed, to do so would be almost impos-

sible. A word must be said in conclusion about a problem which is indirectly economic, the population problem. The laws which restrict or prohibit the immigration of foreigners are becoming more numerous every year, and they certainly do not make for international good feeling. The problem of restricting immigration is undoubtedly a difficult one. On the one hand there are nations with an overflowing and increasing population, such as Italy and especially Japan. On the other, there are nations who consider that their standard of living is threatened by immigrants who are content to work for wages far lower than could satisfy the native-born; or who fear that their national culture and institutions will be swamped by a flood of immigrants from countries having (in the opinion of the critics) a lower cultural level. So far this problem has not troubled us in England to anything like the extent that it has perturbed the United States and some of the Dominions, but it may do so in the future in view of the large amount of unemployment here and of the fact that the tide of emigration is turning towards our shores. Last year for the first time (excluding the years of the War) the number of immigrants of British nationality arriving here from non-European countries exceeded the number of British emigrants for those countries; and that by over 35,000. It seems that if this tendency continues we shall inevitably be confronted with demands for the exclusion from Great Britain of at least non-European nationals who would like to settle here. How would legislation to enforce this affect our relations with the Dominions and with the United States?

Economic imperialism, economic nationalism (both of them aided and abetted by popular delusions about the balance of trade), the commerce in armaments, the restriction of immigration, these are the main economic factors making for international friction, resentment and war in the modern world. The issues they raise cannot be ignored by those who would like to relegate war to the limbo of old, forgotten, far-off things, and who are working for the peace of Christ in the Kingdom of Christ.

The Liturgy in Relation to Life

DOM REMBERT BULARZIK, O.S.B.

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INTEREST in the progress of the Liturgical Apostolate, to the extent of making the liturgy of the Church better apprehended and more widely applied to daily Christian life than it is, may be hindered because of some real or fancied gap in the way. One may wish to enter more deeply into the liturgy at the divine services, in the reception or administration of the sacraments, and on praying with the Church, but feels the need of a bridge to do so. Our Lord used parables to bridge the chasm between the known things of life and the yet unknown of the life in the kingdom of God; and St. Paul pointed out that the invisible things of God "are clearly seen, being understood by the things that are made." Some facts and phases of life, then, may serve as a means to come into a fuller possession of the treasure awaiting the interested seeker after a more intimate knowledge of the Church's liturgy.

But why, one might ask, further the progress of and participation in liturgical activity when one already has reason to believe himself a practical Catholic because of his membership in Christ's mystical body? One might ask as well: Why go out of one's way to promote one's physical health when one is already enjoying its advantages? But are not the chances of evading sicknesses increased and the health reserves further built up on learning more about the things conducive to physical health? May one not likewise, on coming to a better understanding of the Church, liturgical activity, avoid better the prevalent illnesses of the soul and amass a veritable treasure-trove of spiritual health resources?

Not to the inert intellectual, then, are these lines addressed, nor to those who are satisfied with mere sentiment; but to fellow-seekers after truth, who on becoming aware of the truth, will not hesitate to lay hold of it for spiritual advancement. To mind comes Milton's remark: "We boast our light; but if we look not wisely on the sun itself, it

smites us into darkness. . . . The light which we have gained was given us, not to be ever staring at, but by it to discover onward things more remote from our knowledge."

I

Life, which is rooted in the inanimate, proceeds, as almost everyone must have observed, in cycles. Out of the death-like stillness of the night a new day arises; it proceeds climactically to fulness of light, then declines, and again the shades of night approach. So with the seasons—out of the cold rigidity of winter a new spring is born; and spring with its new growth passes on into summer; then fruit is brought forth and seed, so that life, following present decline and rest after its allotted time for work, is insured a continuance. Thus the pervading activity of life is a continual renewal from a decline, a regeneration or restoration. In a living thing the individual cells are ever dying off, but through life's regenerative force, unless violence interfere, the organism lives on and bears fruit. Then the individual organism dies off, yet its life, transmitted to its fruit or seed, goes on. Thus all life has potential immortality. A seed, in turn, possessing the life that had been given it by its progenitor, breaks up in proper soil and actually ceases to exist as a seed. Growth then goes on, which is a continued renewal or restoration and increase. There follows a union of species, whereupon reproduction takes place; fruit is again brought forth, thus insuring a continuance of life, while the organism in its turn dies and returns to the earth its source. As a poet has it,

Nature is always the same age:
Decay in her mere cozenage.
Though time may seize on you and me,
Life stands within eternity.

This life of nature reflects the cycle of life in the supernatural order. The latter is the reality of which natural life is but the image or shadow. In the language of Scripture, of which the liturgy principally makes use, "The good seed are the children of the kingdom"; but "unless the grain of wheat die, . . . itself remaineth alone." "The seed should spring and grow up." Restoration is assured, "for if we have been planted together in the likeness of His death, we

shall also be in the likeness of His resurrection." Upon growth a union of kind must take place or there will be barrenness and death without issue. In the union of the divine with humankind in the Person of the God-man Jesus Christ, renewal of human by divine life became a fact, and in the union of divine life with that of the individual soul, of the Redeemer with the redeemed, fruit for the new life will be the issue: "He that abideth in me and I in him, the same bringeth forth much fruit, for without me you can do nothing." Finally, in time, "Man shall go into the house of his eternity . . . and the dust return into its earth from whence it was, and the spirit return to God who gave it." Thus the cycle of the temporal existence of man is completed. Our Lord, too, pointed to His own coming and returning, His own temporal life-cycle, when He said, "I came forth from the Father, and am come into the world; again I leave the world and I go to the Father."

To all this the liturgy admirably corresponds. The things of the supernatural order become articulate through the liturgy with its visible or material signs, words and gestures, just as natural life in its way expresses itself through material forms and the modes of activity which we perceive all about us. We do not see life, only its outward manifestations; we do not hear a thought nor see the soul of one speaking to us, only the bodily form, the words and actions which convey the thought or meaning or soul-life of the one engaging our attention. In the sacramental, sacrificial and prayer liturgy we perceive the outward things, but these tell us what the Church, the mystical body of Christ, means to convey and which we are to grasp and make our own—the invisible graces and divine life itself in the administration or reception of the sacraments, at the celebration of holy Mass, and on participating in the other services in which we sing the praises of God in psalms and hymns. Through the liturgy, therefore, our Lord and Savior, who is the Head of that body of which we are the members; who is with His Church "all days, even to the consummation of the world"; and who sent her the Holy Ghost to teach, guide and impart the divine life of grace—continues His redemptive work in us, unto sanctification; and we, together with and in Him, properly worship and glorify our heavenly Father.

Recalling such facts of life as birth, growth, continual renewal, being fruitful and returning to the source, one becomes aware of how these are made spiritually actual in the course of the Church's year. The Advent season represents the seed stage of the spiritual life. The Church begins her new year and tells us, in the Epistle of the first Advent Sunday, "Knowing that it is now the hour to rise from sleep, . . . let us cast off the works of darkness and put on the Lord Jesus Christ." At Christmas we are in spirit re-born with Christ—He in us and we in Him—then are to go on, as the liturgy represents Him to us, growing in grace and wisdom before God and men. Lent comes on with its urgings for a spiritual renewal, for dying off to all that is contrary to the will of God and sloughing off hindrances to the better life through penances and self-denials, so that at Easter we may rise unto newness of life with Christ, "the first fruits of them that slept." On the feast of Corpus Christi we celebrate the possession of that inestimable gift, our Lord in the Blessed Eucharist, who abides with us so as to unite Himself with us, and through whom we become really fruitful in God's kingdom on earth. At Pentecost we commemorate the coming of the Holy Ghost, the Soul of the mystical body of Christ, through whom Christ's merits are applied to our souls. The time of bringing forth the fruit of good works is represented by the weeks after Pentecost, during which the dominant note is the hope that our good deeds will be found acceptable in the time of the great harvest—the end of time and the threshold of eternity—of which we are reminded at the end of the Church-year. Thus during the liturgical cycles of the successive Church-years we are repeatedly made aware of our own spiritual life cycle on this earth; if we live with the Church we actually live with and in Christ, and through Him return to the Father.

II

The frequent renewals might appear disconcerting to those still unaccustomed to live in the spirit of the liturgy of the Church. Really it is not so if heartily entered into, since life proceeds in just such a manner. Biologists tell us that living protoplasm is the most unstable of substances. It is ever breaking down and being built up again. We are

told that the cells of our body waste away with every expenditure of energy, yet are restored or replaced, a complete change taking place in the course of about every seven years. A similar fact occurs in the supernatural life of the soul as long as it is on earth—it is ever breaking down, more or less, because of its association with natural life which teems with inherent weaknesses. Unless, then, an inflow of the proper life-forces takes place and are actually made use of for constant renewal, a breakdown may be so great as to cause death. We are here face to face with one of the fundamental facts of all life on earth, whether vegetative, intellectual, racial, national, or spiritual. To prevent degeneracy and for upbuilding an influx of new life must take place, in the spiritual even more than in the physical order. Noteworthy is the fact that in His day our Lord admonished the propagators of a decadent religious and national life: "You will not come to me that you may have life." The ancient Roman Empire outlawed the new Christian life, preferring the lust for earthly power and glory, then the lust for life with all it implies, and finally the lust for death as seen in the gladiatorial combats and the martyrdom of Christians, made legal by imperial decree, thus sowing the seed of its own decline and downfall. Our own decadent age, which increasingly persists in casting the lasting spiritual values aside, finds meaningless the words of the Savior: "The bread of God is that which cometh down from heaven and giveth life to the world. . . . I am the bread of life." And just as meaningless the call of Pope Pius X to the world, to "restore all things in Christ"—to a world which prefers the latterly strongly inbred centering of first interests in the *ego* or in humanity; a world not admitting a life larger than its own, yet one of tremendous significance for its own restoration.

Nevertheless, the light will not be put out. The liturgy of the Church proceeds from day to day to admonish men wherein life really consists and regarding its true values. And like Christ it not merely admonishes but imparts—in and with Him—the means to restore, sustain and perfect life. On entering into the various modes of the liturgy, from day to day, one is constantly drawn away from base self and merely human interests and prompted to love and do good to fellow man, in God, even unto self-sacrifice.

One learns by word and the example of Christ and the saints how to relate one's life at every step to one's eternal destiny. One comes to realize more and more the value of personal and social moral integrity based on objective divine law rather than on private judgment, on self-will, or on the psychological quackeries of demagogues; and one recognizes such values as faith, hope, a sane optimism, true freedom, justice, fair-dealing, honesty, responsibility to God, divine worship. One becomes aware of one's place and work in that body of humanity ennobled and renewed under the headship of Christ. Above all, one is repeatedly drawn toward Him who exemplified the application of spiritual values, and who, through the liturgical activity of His Church, in sacrifice and sacrament and prayer, imparts the necessary life-giving means enabling one to apply such values in one's own daily life.

In the sacrificial liturgy of holy Mass, for instance, there is a withdrawal from one's failings by a contrite public confession and a humble appeal for divine mercy at the outset. In its instructional part we are enlightened on specific spiritual values, then make a profession of faith. At the Offertory, the beginning of the Sacrifice proper, we endeavor to meet that of our Lord with acts of self-sacrifice and we pray: "O God, who in a marvelous manner didst create and ennoble human nature, and still more marvelously hast renewed it, grant that by the mystical union of this water and wine we may be made partakers of His divinity who vouchsafed to become partaker of our humanity, Jesus Christ. . . ." Shortly after we unite ourselves with the saints, with others present, and with the entire Church, in preparation for celebrating together our Lord's actual renewal of Himself upon the altar "unto the remission of sins," so that one and all in Him may worship the Father acceptably. There is another appeal for mercy to the Lamb of God who takes away the sins of the world. We are also privileged to partake of the Bread of Life, whereupon we ask with the priest that in virtue of the Communion with our Lord, "no stain of sin may remain in me, whom these pure and holy sacraments have refreshed." The sacrificings of self, the humble and contrite recoils from evil, the mental, moral and spiritual renewals, the offering of our good works to Him from whom we are ever receiv-

ing His, the unitings of oneself with Christ and the members of His Church in the one worship of the Father, the receiving of the Source of our spiritual life for its growth and abundant increase—are the ever variously recurring notes of this central liturgical function of the Church. It conveys and exemplifies the truth that the more we die to self, the more we can live to God, and, if we lay hold of the means it so abundantly provides, we are also enabled actually to live conformable to this truth. The Church, as Robert Hugh Benson has aptly remarked, “alone dares to face and incorporate into her life, as did Jesus Christ in Gethsemane, that amazing and redemptive principle of all creation—that life only exists through death, and joy through sorrow.”

(To be continued)

Bruce Marshall

REVEREND DANIEL A. LORD, S.J.

*Part of an interview by mail; reprinted from the Queen's Work
(St. Louis), May, 1932.*

FEW books in recent years have received so surprising a reception as was accorded to Bruce Marshall's *Father Malachy's Miracle*. Its author has been hailed as the creator of a new element in modern Catholic literature; he has been threatened with the literary stake. He has been greeted as the most brilliant writer who in recent times has taken up a pen on a Catholic theme; he has been accused of an influence altogether pernicious. People have been delighted with the book and people have been shocked by it. . . .

All this clamor of praise and opprobrium made us interested in the author. No one seemed to know much about him except that he was a Catholic, a convert, a Scotchman living in Paris, and an accountant who hoped to devote his full time to literature.

So we wrote Mr. Marshall to ask if he would give us an interview by mail. Promptly and courteously he consented.

* * * *

"How long have you been a Catholic?" we asked Mr. Marshall.

"I have been a Catholic for fourteen years today, having been received into the Church by the Jesuit Fathers on the first day of January, 1918. I was just eighteen at the time."

Our second question read: "Won't you give us a brief bit of autobiography?"

"I am a Master of Arts and a Bachelor of Commerce of Edinburgh University. I am a Master of the Society of Chartered Accountants in Edinburgh." (This fact explains his many amusing references to accountants and their bustling importances. He loves to poke fun at things he knows

best and loves best.) "I lost a leg, at the age of nineteen, as a result of wounds received in France just six nights before the armistice. My present age is thirty-two. By occupation I am continental auditor of English and American companies. By choice I am a novelist. I have been married for three years and have one daughter, Sheila Elizabeth Josephine, born on March 19, 1931."

"I have one white bulldog, Lady Jix, an overeating free-thinker." We all, I think, feel especially grateful for that remark.

* * * *

"Of course we are much interested in how your conversion was brought about. Did Catholic literature influence you to any extent?"

"Yes. All the novels of Robert Hugh Benson had their effect, but more especially Cardinal Gibbons' *The Faith of Our Fathers*."

Then, after that gracious gesture toward a great Catholic novelist and a classic Catholic book, Mr. Marshall launched a diatribe.

"Since entering the Church and serving in the army I rarely, if ever, read Catholic literature, which has estranged me by its frequently appalling unreality. I think that it is a great pity that Catholic critics as a whole should be afraid to see life portrayed as it really is in novels written by Catholics. In England the stupidity of Catholic critics is, in my opinion, unequalled. I have been amazed, however, at the generous treatment I have received from the hands of American critics like Father Talbot of *America* and by writers in the *Commonweal*."